THE

Rigid & Unmerciful CREDITOR (3) arraign'd and found Guilty;

OR

he Imprisonment of Insolvent Debtors prov'd to be an Abominable SIN in the Sight of *GOD*.

hereunto is Added, the several Black Aggravations of that SIN.

lso the Imprisonment of such as are Solvent Consider'd.

Protections Protected;

An Act of Grace Magnified

Lastly

n Advice to both Creditor and Debtor

---

alm. 50 and 22. Consider this and be afraid ye that forget God, lest he tear you in pieces, and there shall be none to deliver.

Dublin Printed for the Author, 1719.

To his Grace William Lord Arch-Bishop of DUBLI
Primate and Metropolitan of IRELAND

My Lord,

MAy it be permitted me to say, That God Almig has not only endued your Grace with singular ety, and profound Learning; But also with a deep T sure of great Wit and Understanding, a particular B ficence, where Misfortune or Injuries done the Innoc is a Powerful Recommendation, and where wa self is a great Mediator, Studious of doing Charit Offices, and such a Lover of the Poor in Distress, your Grace seems to take pleasure in Living wi Hearing of the miserable Cryes of Poor Insolvent Debt And even from a far the Groans of the many Oppre have Daily access into your Grace and nothing that's sonable deny'd, all which and much more draws this Treatis to Sanctuary under your Grace's Patronage

The Author being a Poor Oppress'd Prisoner for unjust Debt and in a strange Kingdom without the Relation. And seeing the Melancholy Sight of the ferings of his poor Fellow Creatures was induced to raign and condemn the Unmerciful Creditor for Cruelty to his own Flesh, Advising and recommen him to a Charitable and Merciful Treatment of his Fellow Creature.

Which may it please your Grace, I presume is w Conformable to Truth and the express Word of God as Truth looks best when naked, so Charity and M make free to approach your Grace without being Clo with Eloquence or Rhetorick; And most humbly be Pardon for the boldness of my weak Address, That G ness and Mercy may follow your Grace all your and that in Gods-House for ever more, Your Grace a Dweller be. Is the earnest Prayer of,

May it please your Grace,
Your Graces most humble and most
Obedient Servant.

W. H

THE best of Men have their Infirmities. But what a sad and Lamentable thing is it to see some Men professing Christianity so grosly cked, As that neither the Law of God, the Law Nature, the Lawes of the Land, nor the Exam- s of Good People, are sufficient to restrain them m Devouring their Fellow-Creature; And what nore Sad and Lamentable is this, That such wret- s are so far from Relenting, That theyare trou- d at the very Heart for the want of Power enough erly to destroy what they should preserve; Namely eir own Flesh, or their own Fellow Creature, and cannot but observe, that when such like Wretches ve been removed by Death, so that they themsel- s could breath Cruelty no more, they have left to eir Posterity their unmerciful Power and Liberty; d such have prov'd too faithful Executors.

Many are the Sad and Lamentable Instances that ght be given of Mens Unmercifulness and Cru- y to their Fellow Creature.

But I Confine my self to that of the Imprisonment the poor Insolvent Debtors, which I shall prove be an abominable Sin in the Sight of God.

The word of God contained in the Scriptures of e Old and New Testament is full of great concern d regard for the Poor, and stored with Commands Charity and Mercy, enforc'd with the greatest of hreatnings on the one hand, and the greatest of romises on the other.

But more particularly, let the unthinking Creditor ook to Mat. 25th, "and there he may see that God imself makes the Prisoners Case his own Case, and kes what was done or not done to the Prisoner as ne or not done to Himself; and if the not Vi-

siting

siting the Prisoner, is there given as one of th
Causes of Damnation.

What may the Creditor expect as his Rewar
for the Imprisonment, but further, Consider tho
inconsiderat, Creditor, " Psalm. 102 and 19 fro
" Heaven did the Lord behold the Earth !
hear the groanings of the Prisoners; And wh
these Groanings are or may be, fear, O unmercifu
Creditor lest you be concern'd therein. Moreove
Remark the Psalmists Prayer Psalm. 79 and 1
" Let the sighing of the Prisoner come before th
" Now; no doubt but the Psalmist Prayed this as
duty incumbent upon him as a Christian; But
Unmerciful Creditor how dare You pray so, whe
you will not hear the Prisoner your self, but turn
deaf Ear to him, his Wife and starving Childre

In the next Place, Observe the Charge given b
GOD himself, Isai. 58 and 6. to loose the Bond
of wickedness, to undo the heavy burdens and t
let the oppressed go free, to deal your Bread to th
Hungry and that You bring the Poor that are ca
out, to Your House, and that You hide not you
self from your own Flesh.

Now consider O unmerciful Creditor how yo
that Imprisoned your Poor Fellow Creature, you
own Flesh, and takes his Bread from him (by castin
him into Prison) and hides. Yourself from all hi
Prayers to be enlarged, I say consider how you ca
Answer all those Duties, and particularly, that
bringing the poor that are cast out, to your Hous
did you bring your poor Debtors Wife and Childre
to your House, when they were cast out of Hous
and Home, by you and your doings.

Consider this and be afraid, but farther, look t

Pro

Proverb, 25 and 21. If thine Enemy hunger give
im Bread to eat, and the Lord shall Reward thee,
if you are bound to do so to your Enemy:
w can you answer for taking the Bread from
r poor Fellow Creature who is not your Enemy,
has been many a pound and penny in your way
is still willing to serve you all he can.

Consider farther, 1st. Cor. 6 and 7. " Now there-
ore, there is utterly a fault among you, because
ou go to Law one with another: why do you not
ather take wrong? why do you not rather suffer
our selves to be defrauded.

How then shall you Answer in not only going
Law, but in executing the Law against your
low Creature to the utmost Severity, and more.
have you forgot that great Command of our
iour, Mat. 7 and 12, " all things whatsoever you
ould that Men should do to you, do you even
to them. Now there is no doubt but if you
e cast in Prison and in want, and a small Fami-
ooking you in the Face every Day with hunger
heir Faces, &c. I say there is no doubt but you
ld desire to be enlarged and how then will
answer for being so Unmerciful as not to en-
e, as you would be enlarged, consider this thou
l hearted Creditor, if Scripture has any weight
thee. And last of all, let me ask you how you behave
self in the publick Worship of God, in the Church
y, you pray to be delivered from all Uncharitable-
and again you pray that God may pity all Prisoners
Captives, now do you not dissemble with the Great
D in this Matter, when you wilfully and knowing-
act directly the contrary. Moreover when you pray
be forgiven as you forgive according to the Words
er, it is plain that in effect you Pray that God may
forgive you, for you do not forgive. But it may be you
are

are so cunning that as in Practise; so also in Principle you deny the Lords Prayer.

I come in the next Place to awaken you, wi the many black and dreadful Aggravations attendi this Sin; And first You make your Prisoner's W a Widow and his Children Fatherless. Second you Robb the Fatherless and Widow, and puts the in danger of their Life. Thirdly, You expose the to unlawful shifts, which if they take the Sin m be at your Door. Fourthly, You deprive them all *Spiritual Instructions* and Family duty, and the H band of performing *Matrimonial* and *Babtismal Vo* Fifthly, You put the Husbands (or your Prisone ow Life in danger, by keeping him in Prison starvi and the dayly hungry cries of his Wife and Childr when he cannot Relieve them, is more formidab then a single Death. Sixthly, You Robb your P soner of *Gods word*, and *Ordinances*. Seventh You wrong others that your Prisoner is Indeb to, for if he were enlarged he might follow som thing or other, and might be able to pay both y and others, less or more, which he can never do a Prison. Eighthly, You Robb the Poor, for yo Prisoner that could shift for himself and Fam if enlarged, gets that CHARITY which oth would get, that can make no shift. Ninthly, Y punish a Mans Person for Debt, whereas Corpo punishment is only due for Crimes, for this see w the *Scripture* saith; " an Eye for an Eye, and a To for a Tooth; but you are an Extortioner to ex Personal punishment and give no discharge for a part of the Debt; and Personal punishment is m then an equivalent. *Tothly*, You are a bad Exam to others, and a stumbling Block to good People.

Lastly, to Name no more,

Your Cruelty to your Debtor; frightens other n's Debtors, so that they Run for it, and thus Merciful Creditor suffers by your Unmercifulness, I come in the next place, to Remove the Credi- Objections or his Protection from the Devil his Wickedness and Sin.

Object. I do nothing but according to Law,

Answer, *Summum jus est summa injuria.*

But next; no Law can nor doth warrant you to against God; the Law is indeed good in it self, t you must not use it so, as to abuse it, it is Law- for you to Eat and to Drink, but you may so Eat d Drink as to Sin against God. Next, consider Law is made for a Terror, and not for the Rigor. oblige the Able and Unwilling, but not to sup- t you in your Cruelty to your fellow Creature, d did you never hear that *omne nimium vertitur vitium.*

nd as has been said, if to go to Law one with ano- r, even in Gate of Wrong and Detraud, be a Sin, w shall you Answer for not only going to Law, but ecuting the Law to the utmost Rigour against ur own Flesh, your poor fellow Creature.

2d, *Objection*, I am in Debt my self, and am Dai- threaten'd to be put in Prison, and better my btor suffer than that I shou'd suffer; Charity be- n at home.

Answer, You go the wrong way to Work, take od's way of it; and you will find it the best, *Do as u wou'd be done unto*, If you wou'd have your editor to spare you, spare you others if you ex- t Mercy, be you Merciful, see *Matt.* 5. & 7. *Bles- are the Merciful, for they shall obtain Mercy*, see o *Rom.* 2 & 22, *Thou that sayest a Man should not*

commit

commit adultery, doſt thou commit adultery, Now that plead Mercy of your own Creditor and to ſpare do you Refuſe Mercy and deny to ſpare others. Obje *Mat*, 18. The Parable of *the King forgiving his Servan the Debt he owed, becauſe he was poor*, yet this wic Servant would not forgive, nor ſhew any Mercy to fellow Servant that was in his Debt, but *took him the Throat and caſt him into Priſon.*

He was ſo bent upon his Wickedneſs that he was Bum-baliff himſelf, but Obſerve how God Reproves for his Unmercifulneſs, and as his Reward he himſel caſt in Priſon without Mercy, God has ſaid, that measure as a Man gives, ſuch ſhall he get, and ſince hath ſpoken it, for certain, ſome time or other it ſ come to paſs. But it may be you are Purſe-proud, and bove the World and fear nothing.

See " Pſalms 37 and 35. I have ſeen the Wicke " great power ſpreading himſelf like a green bay-tree, " he paſſed away, I ſought him and he could not be fo And ſee the following Verſe, " The end of the Wic " ſhall be cut off.

Object. My Debt is juſt, he had my good Money, my good Goods, and I ſhould have been paid long ag put me off with fair Promiſes from Day to Day, he told me many a falſe Story, he gave ill Language and like.

Anſwer, It may be ſo that your Debt is juſt (tho' ny a poor Priſoner ſuffers for an Unjuſt Debt) But the is thus, your Priſoner has it not to pay, and where thing is to be had, the K I N G looſeth his Right, what wou'd you be at, Have you never heard *ultra poſſe non datur eſſe*, and that *Nemo tenetur ad poſſibilia*, no Man is bound to impoſſibilities. *Pha* Taskmaſters oblig'd the Children of Iſrael to make B without ſtraw; But you are worſe, to caſt a poor in Priſon, becauſe he will not pay you, when it is n his power, and if it was not in his power to pay when he was at Liberty; It is far leſs in his powe pay you in Priſon. They ſay, Priſon pays no Debt, why wou'd you demand payment of a Man and keep in Priſon, which altogether Diſables him to pay,

Proverb. 22. and. 27. " If thou haſt nothing to pay why ſhould he take away thy Bed from under thee. w if the poor Man's Bed is not to be taken from un- him, can you Anſwer for caſting a poor Man in Pri- to ruin him and his poor Family conſider the many A- vations of this impriſonment before mentioned. In next Place ſee Luke 6, and 35. " do good and Lend. w you ſay you have done that; But remark what ows, hoping for nothing again and your Reward ll be great, You have loſt this great Reward for en You can get nothing again, you muſt Cruelly puniſh poor Man's Perſon. In the next Place, That your btor gave you many a fair promiſe, and put you off m Day to Day, and told you many a falſe ſtory and e you ill Language and the like. I Anſwer, Your quent Duns and Unmerciful threatnings has obliged Poor Man to do and ſay what otherways he would have done: However it is puniſhment enough for r Debtor to be Poor, and not to be caſt in Priſon But you muſt ſuffer wrong and do good for Evil, get and forgive, if ever you expect forgiveneſs your and Obſerve God has ſaid Vengeance is his and he ll repay it, ſo take it not upon you to revenge your upon your poor Fellow Creature that wants your arity more than your Cruelty. 4th Object, I am poor my and in want, and muſt have it where it is due to me: ſwer, This is a bad Argument, if you are poor, then ſider your own Caſe, and only do as you would have ers do to you, no doubt, you would think it hard to caſt in Priſon for Debt when you have it not to pay, y then dare you do ſo to another. and ſince you be- poor cannot pay, is it not ſo with your poor Debtor, how can you expect to be pay'd, and next Impriſon- t till Death, will not get you one Farthing where it ot to be had, 5th Object, He has good Friends, let them ieve him. Anſwer, You may as well Rob a Man and he has Friends, that are Doctors let them cure him, moreover why ſhould you Covet your Neighbours ds, but next it is vain for ſad Experience ſhews it, t in Priſon a Man loſeth all Friends and how long has poor Priſoner layen in Priſon and not one Friend

 has

has yet appeared, and how many poor Prisoners h
Died in Prison, and their Corps has been Arre
notwithstanding of Friends, and can you give me
Instance of such Friendship as you speak of in a wh
Age and truly if it were Lawful to wish you ill,
U merciful Creditor I won'd wish you no greater ha
than to be poor and lie in Prison till your Friends sho
Relieve you. But next, if you won'd have Friends to
for your Debtor then Enlarge him and spare him, and
Friends may get him into some Business, or he may perh
do something for himself if Enlarg'd And it will not
the worse for you, but by your Imprisonment you dest
all. 6th, Object. What do you mean to speak to me
Scripture. I fear not God, nor Regard Man; that Rog
shall lie in Prison till he Rot

Answer. Your humble Servant Sir, Your practi
tells me as much, but know that God will bring you
Judgment, and as in the fore cited place, Psalm
*I have seen the Wicked in great power, spreading himsel
like a green bay-Tree*, but observe his end, *he passed aw
and he was cut off.*

I come in the next place to Consider the Imprisonment
such as have Estates or other Effects, and are able to pa
It is true, that in such a Case there's less to be said agai
the Creditor, yet he is not blameless and for clearing th
matter, see what *Paul* saith, 1 *Cor.* 6. & 7. *No
therefore there is utterly a fault among you because ye
go to Law one with another: why do ye not rather ta
Wrong? Why do ye not rather suffer your selves to
defrauded.* Now Observe that tho' your Debtor di
Wrong and Defraud you, you must not go to Law wit
him, and far less must you Execute the Law to the utmo
by Imprisoning his Person, which is a Corporal punish
ment, and you are an Extortioner to Exact, for a Civ
matter Corporal punishment, due only to Criminals an
next, since your Debtor has Effects there is no doubt, bu
you will and must be paid your Debt, Interest and Co
which is all you can demand, and why is it, that ove
and above payment, your Debtor must have suffer'd Im
prisonment, great loss in his Business and great Charges
indeed if your Imprisonment of him did dimish the Deb
then

n he had less to say; But for your Debtor to be perso-
y punish'd, and to suffer great loss in his Business, and
put to great Charge, and after all, to pay you all your
Demands, furely this is more than he Ow'd you and
is wronged to please and satisfy your Humour.

Object. The Law allows me to imprison and Exact all
y Debt also. Answer, *Summum jus est summa in-
ria.* Object. It was his own fault, for if he had paid
e my demands he needed not have gon to Prison.

Answ. It may be that your demands were ill-tim'd,
next, you demanded more than your due, which no
ubt is too too true, for no Man in his Wits and Able to
y, will suffer Imprisonment and expose his Business to
fer, and to his great Charge rather than pay a just de-
and. I come to the next place to Consider, Protecti-
s so much Complain'd of. And first, I shall not justify
e Protecting any one that is able to pay, the Creditors
mand being just. But if a Creditor shall demand more
an his due, and threaten the Debtor with a Law suit,
Imprisonment or both, where is the wrong to Protect
at Debtor, let him be never so Able to pay: This is to
otect a Man from an unjust expensive Suit, and from
rongous Imprisonment, both which may prove the
ebtors ruin; Moreover this may be a means to oblige
e Creditor to do Justice to his Fellow Creature.

In the next place, as to a Poor Man that is not able
pay, to protect him from the fury of Rigid and Un-
erciful Creditors, is certainly an Act of great Charity
d Mercy, and *happy is he that hath Mercy on the poor,*
ro 14 *and* 21 And farther *see* Verse 31. *He that hath
Mercy on the Poor,* honoureth God, and who need be
hamed of that Act and Deed. I come in the next Place
speak of that notable Subje of an Act of Grace, of which
find a Glorious President of an Old standing, see Dut.
5 and 1, and *at the end of every 7 Years thou shalt make a
release: And this is the manner of the release. Every Cre-
tor that Lendeth ought unto his Neighbour, shall release
he shall not exact it of his Neighbour, or of his Brother;
cause it is called the Lords release.*

Observe the Glorious example of the Great GOD
e King of Kings, and remark, That it is without any

Con-

Condition or quality whatsoever. Again under the Gospel Dispensation we may see that upon remarkable days and Solemn Occasions, it has been customary to enlarge and release, even Criminals. see that instance of the release of Barrabas for sedition and Murder, in Luke 23 and 19. And even in our own Days, and in our Land have not Crown'd Heads upon their Succession to the Throne, consider'd the oppressed and pass'd their Royal Act for their release. And now at this present Juncture, behold our Great and Glorious King George, I say behold His Majesty and his Good and Merciful Parliament, considering the Case of the poor distress'd Insolvent Debtors, and passing an Act to deliver them out of the House of Bondage, out of the paw of the Lyon and from the wicked Cruel and Unmerciful Man, and let all the People say Amen.

But I must not forget to confess, That in several other Countries and even in our Neighbouring Kingdom of Scotland they have no such thing as an Act of Grace, and because there is no Occasion for it, for they allow of the Unmerciful Imprisonment of the Insolvent unless the Creditor will maintain them at so much a Day according to their Station, and this puts a Stop to the fury of the Unmerciful Creditor, and protects his poor Fellow Creature, so agreeable to the Word of God.

I come now to advise both Creditor and Debtor, and first I advise you whose Debtor is able to pay, but not willing for many reasons. I say I advise you from good Word to enlarge your Debtor even if you should suffer wrong, and stop your Suit at Law and take more gentle Methods with your Fellow Creature, and abuse him not by over Charging him and I assure you that a penny gotten that way will be better than a pound got by your Cruelty for you have God's blessing with it. And next I Advise the Debtor not to be stiffnecked nor willingly to give any trouble to his Creditor, but comply with all just demands in his power. Next I Advise you whose Debtor is Insolvent, and who may have the Benefit of an ACT of Grace I say, I Advise you to Consider the before mentioned places of Scripture, if Scripture has any weight with you, and Repent for what you have done to your fellow Creature, to the poor that God has Expressed so much concern for. And

next

ext. be well satisfy'd with an Act of Grace, for you are o far from being a looser that you are a gainer, for your Debtor being Enlarg'd he may come to something or other in the World, and you may get something, which ou could never do by Imprisonment: And by the Act of Grace, if your Debtor has any thing he must make it over o you, and what more can you Expect: wou'd you have he poor Man, his Wife and Children's Lives made a Sacrifice to you, This indeed is the Doctrine of Devils. But a-ove all Bliss, God for your Deliverance. You the Debtor be ever Loyal to our Gracious King GEORGE, and for ever et you, your Wives and Children pray for Him, and all he Members of the Hon. Parliament in this Kingdom.

That God may bless all and every one of them in time, nd be their God to all Eternity.

In the last place I come to Advise the Creditor whose nsolvent Prisoner cannot have the Benefit of an ACT of RACE, the Debt being too great or otherwise, and I ish from my Heart that I knew what wou'd prevail ith such to a Charitable and Merciful Treatment of heir own Flesh. One wou'd Reasonably think that hat has been already said and prov'd by plain Scripture ight be sufficient. But the Spight and Malice of some en to their poor fellow Creature is such, that they will t give themselves time to think what they are doing, t suffer themselves to be driven with the Heat of an ngry Humour, never considering how dear they must y for it: But let me ask you O Unmerciful Creditor, is not sad to see one Ruin and Destroy his poor fellow reature, and thereby get no manner of profit to himelf? But on the contrary, wound himself to Death, ell d Damnation, being certainly the Portion of every unardon'd Sinner, besides all the other Effects of Gods rath in this Life; and let no Man deceive himself, to nk that these are Vain Terrors, and that he may obin Pardon from God, tho' he give none to his Brethren, God who is Truth it self has said it *that if you forgive , you shall not be forgiven, Matt. 6 and 15* I must fess that you may have some pleasure in your Cruel-, and some will tell you, that Revenge is sweet, but can ere be any such sweetness in it as may Recompence

that

that Everlasting bitterness that attends it; and why are you so fond of the Devils Employment. The Devil is at great pains and industry, not to bring in any thing to himself, but only to ruin and destroy others. Of all Sins in the World I know non more dangerous than that of Malice and Revenge, I have been Eye-witness in our Neighbouring Kingdom where Witches have been burnt and have heard them Confess that what made them to Covenant with the Devil, was to be Revenged on their Fellow Creature, and pray do you think that they had a good Bargain of it, If once a Man give way to his Revenge he is in a dangerous State, if this Fire be once kindled it will cast such a Smoak as will blind your Reason and make you unfit to judge whether it be better by obeying God to purchase to your self eternal Bliss, or by obeying Satan, Eternal Torments. Besides Revenge and Malice will involve you in a thousand other Sins, in whispering Lying, Backbiting, Swearing, Foreswearing Subordning others and the like, I will hear take Occasion tho' out of my way to give you a dreadful Instance of Malice and Revenge, that you may see what other black and horrid Sins the spitful were obliged to Commit to support their wicked purpose, I happened to read the Adventures of one B- -t a Convert from the Popish Religion which as a demonstration of his Sincerity caused several of the Laws against Papists to be put in Execution this honest and just Prosecution did begin and kindle Malice and Revenge, in the heart of several of the Romish Religion, yea, his own Relations and then the Devil he began to blow the Coal and set them at work, to backbit, and slander, this new

Convert, whose Reputation was unspoted untill his Conversion, and putting the said Laws in Execution) forging a thousand lies and Falshoods against him, or did that suffice, but they must present him and have him Tryed for his Life once, yea twice that they might skreen and rescue themselves from the justice of our Laws, yea, as a meretorious Act to destroy this new Convert (a Heretick) but what I am to observe to you is the horrid Perjuries they involved the ignorant in with others of their own Kidney and some of the black gang the criminal Goal-birds as Witnesses to support such wicked Tryals and O'the many Lies and falshhoods they were obliged to Forge, and advance to their Witnesses to prepare them, and then to the Judge and Jury, and to spread all the Country over to have their turn, yet by the Providence of God said B--t. was still acquit, and I cannot forbear to observe to you further, that one of their witnesses out of a Prison for the purpose. a Criminal being well prepared and appearing to give the finishing stroke to the innocent. He was instantly struck with a remorse of Conscience remarked by present and upon Oath, he discovered the Conspiracy, he was returned to his Dwelling the Goal and no use made of him. However the Spite Malice ends not here, for the Devil set the Conspirators to work again, and it was contrived that some poor ignorant Fellow in a Prison should be upon him to be of the said Converts Name P. and thi Fellow was presented as a Vagabound when things were brought to bear, then the P. B --t. the Convert was to be the Person presented, and so at the Mercy of the Sheriff

who

who was much in the Persecutors Interest, and thu
the said Convert was to be Transported as a Va
gabound, a Contrivance hatched in Hell, but wa
early and luckly discovered and the sad Effec
prevented, Then for a new Plot these Spiteful Pe
sons contrived several Suits both in Law and Equit
against the said P. B--t. and got him impri sone
upon several sham Action and advancing sever
falshoods to his real Creditors, they were prevaile
upon to insist against him; whereby the said P. B
was reduced in his Fortune and Reputation, Na
this innocent Person was not only by such Cru
Prosecution struck at; but even the Laws them
selves wounded thro' his Sides! O Cruelty wit
out Measure, Malice beyond Compare, in the Spit
ful to the innocent, and thus you see that as
have said if once Revenge and Malice be kindle
it will cast such a Smoak as will blind the Reaso
and make one unfit to judge whether it be bette
to obey God and purchase eternal bliss, or to obe
the Devil and get eternal Torments, from whic
neither the Devil nor the Pope shall be able to d
liver by the Current Coin of Hell, Absolution o
Remission of Sins and Meretorious Acts whic
Protestants so much suffer by at the hands of tho
of the Romish Religion, and for the Publick goo
I beg to continue a little out of my Road and
observe to the Reader a notable saying of th
worthy Author of the sd. Adventures in those word
" The greatest Caution ought to be used in giv
" Credit to the Testimony of Persons that are und
" the influence of the Church of Rome, tho' of nev
" so good Reputation, for my own part, I should n
thin

think the Pope himself a competent witness, because I know he bears false Witness against the Laws of God, to magnify himself, and I don't see why he should scruple to do the same thing, in order to Subvert the Laws of Man which have been made to his prejudice, and the Objection is full as strong against all that are under his direction, for surely the Religion of a Papist can't be thought to lay any Restraint upon the Conscience which is the Security of an Oath, where its Interest is concerned, especially when the Pope can unbind all Conscientious Obligations and Indulgencies. If such Oaths are to be Credited it will be easy to swear down all the Laws against Popery, and his Holiness may subdue his Enemys only by the help of the 4 Evangelists without troubling any of the rest of the Apostles, or making use of any other Weapon.

The several Laws made for the Preservation of the Protestant Interest, and to prevent the Growth of Popery, are all good and wholsom. But I must say, that they have not yet Answered their end by far, and now they are bleeding in their Wounds and in effect stand repealed, most of Protestants have been unwilling to prosecute, and others that did will not I fear venture to prosecute again, I say most of Protestants have been unwilling to prosecute for fear of the Enemy, for tho' they are by Law disabled from wearing Arms yet they retain a Weapon, a sting with which at one Blow they can destroy a Protestant both in Life and Fortune, that is by their Oath, which is such a Rock of Defence to them that Protestants will not dare to

medle with them. And so long as the Oaths of such are Probative against a Protestant, I fear Laws tho'never so Penal will be of little effect against Papists, whose Religion it is to do God good Service to kill a Heretick. But in the next Place, as it is too too true, so it is too too evident that Protestants who have prosecuted the Laws against Papists the have thereby wrought their own Ruine, and among many other instances the Lamentable and unparallell'd instance of the said P. B. for his Sincerity and concern for the Protestant Interest of this Kingdom, is a plain demonstration of the sad Consequence attending such just and useful Prosecution. Many are the Misfortunes that have befallen the few Prosecutors of the Laudable Laws against Papists, and it is sad to think that some who call themselves Protestants should appear in their Interest for any Worldly gain; I mean such as they call Subsheriffs and their inferior Managers. And Papists have so well managed that with such like Protestants; the Name of an Informer or a prosecutor is become odious.

I have innocently taken occasion to touch at this Lamentable and Law destroying Evil, hoping Protestants in power will in their Wisdom farther secure Protestants both in their Lives and Fortunes against all the Malice of Papists, and from the dreadful sting and blow of their Oaths, which keep Protestants in such daily fear and dread, and not without Reason. And now begging pardon of the Reader for my Absence. I Return to the Creditor whose prisoner cannot have the benefit of an Act of Grace. And I again beg of him to lay aside all spite and envy, and to be Merciful to his fellow Creature and to Enlarge him, and tho perhaps he has greatly provok'd you, and wrong'd you, yet this will not justify

you

you before God, for persecuting him in such a manner; God has forbidden it, and so you have no Warrant for it, Excuse your self as you please.

And now Additional to what has been said, and begging of you for your Souls sake, to consider the same, I shall only trouble you with a few Motives, First, think what you are doing, you are doing no good to your self, you are punishing your own Flesh because he will not work a Miracle to pay you what is not in his power to pay 2dly Consider who it is you are punishing, he is your Neighbour, your Brother, your own Flesh your own fellow Creature, yea, the Workmanship and Image of God that you are destroying. 3dly Consider what you are your self, that's so cruel and unmerciful, you are the standing monument of Gods Mercy, and will you deny Mercy to Gods own Creature, his own Image, at Gods own Request. 4thly. You are in Gods debt, and if He have no Mercy upon you, but serve you as you serve your Debtor, what a dreadful Return must you expect. 5ly, Consider by what Authority you do all this, and in what station; All you have is from God, you are but his Steward, you are accountable to him for your management; And will you dare to Countermand his many Express Commands and Orders. Oh; Let not your Trifling Excuses blind you, suppose you are much wronged, and a great looser, yet God to whom all that you have or ever had belongs, has ordered a release to your Poor Insolvent fellow Creature, as has been shewn you, and will you stand out and say it shall not be so, know, that the Great God will tell you that you shall be no longer Steward. Give an Account of your Stewardship, and you that would shew no Mercy, That would not forgive At your Masters request and command you shall have no Mercy, you shall not be forgiven. But shall be bound Hand and Foot, and cast into utter darkness, and there to be till you have paid the utmost Farthing.

Verbum dei manet in eternum.

FINIS.